

The Living Cause Looks to the Living Church

THERE are two sources of benevolence support, the income from non-living assets and living gifts. The gifts of devoted Presbyterians accumulated in permanent benevolence funds have greatly strengthened and stabilized the service arms of the Church in carrying the responsibility assigned to them by the General Assembly. Without these generous gifts, built into reliable investments, the work of missions, hospitals, schools, colleges with their programs of evangelism, education and healing would have been greatly curtailed, and some would have been permanently discontinued.

The Presbyterian Church has every reason to rejoice over the excellent record of its Boards in conserving the non-living resources committed to them. A glance at the pictogram will reveal a steady decrease in the non-living revenues since 1930. This decrease has been partially due to the steady reduction in the earning capacity of all investments and the compulsory use of non-living assets (e.g. unrestricted legacies) to compensate for the smaller contributions of living givers. The practical policies of the finance and investment committees of the Boards have been based on two sound principles:

First: Safety of capital and steady income. This has called for investment in securities with a lower but more assured return. Endowment funds are regarded as a sacred trust and every effort is made to conserve them.

Second: Conversion of non-productive assets into income producing securities and properties. Some of these come to the Boards in bequests and estates which require a period of months or years to convert into assets yielding an income. The work of finance committees in this field has been worthy of all commendation.

Looking Ahead

What of the future? Prophetic insight is not required to see lower returns from non-living assets in the near future. Mounting taxes to meet the cost of war will decrease the net profits of industry. The endowment funds of the Boards are invested in solid productive industries representing the best elements in our nation's economic life. These industries are called upon to bear the burden of higher operating costs and taxes with the resulting decrease in profits. This can mean only decided lower income to the Boards from invested funds.

On the basis of these facts the treasurers of the Boards anticipate a decrease of approximately twenty per cent from non-living sources during the current church year, April 1, 1942 to March 31, 1943. The only source to which our benevolence agencies can turn to meet this material loss is the living Church. Interpreted in terms of giving, it means that congregations, societies, Sunday schools, and individuals must supply a minimum increase of fifteen per cent over the giving of 1941 if the level of service is to be maintained.

Living Resources

There are living resources which the Church can and must utilize. The chart shows the loss in living support. In 1930 the gifts from individuals, churches, societies and Sunday schools supplied seventy-two per cent of the support, while the return from non-living sources supplied only twenty-eight per cent. In 1938 the proportion had changed to fifty-seven per cent from living sources and forty-three per cent from non-living. While this change was partly due to the temporary increase in investment income, the major cause is evident, namely, the sharp decline in support from living

Sources of Benevolence Support ~

NonLiving Sources		Living Givers	
1930	28% \$3,258,480	72% \$8,400,377	
1931	26% \$2,787,752	74% \$7,839,542	
1932	28% \$2,640,332	72% \$6,799,292	
1933	34% \$2,560,527	66% \$5,035,874	
1934	36% \$2,541,757	64% \$4,480,420	
1935	35% \$2,333,588	65% \$4,277,406	
1936	37% \$2,508,764	63% \$4,262,421	
1937	43% \$3,229,891	57% \$4,322,728	
1938	40% \$2,878,537	60% \$4,232,289	
1939	38% \$2,581,584	62% \$4,283,620	
1940	36% \$2,446,135	64% \$4,410,295	
1941	34% \$2,354,259	66% \$4,526,916	

sources. The loss of \$3,873,261—the difference between the living income for 1930 and that for 1941—can be overcome only by living support in sacrificial giving. In the face of definite losses of income from invested funds, we must raise the standard of giving to meet crucial needs and new responsibilities.

New Approaches

Every generation must learn to assume responsibility for maintaining its basic institutions. Rapid economic changes make it imperative for everyone to recognize this. In 1941 the national income increased approximately ten billion dollars. It is estimated that seventy per cent of this increase was reflected in salaries and wages. Reliable information points to a larger increase in 1942, which will further augment wages and salaries. While the wage of capital has decreased, the wage of persons has increased. This calls for a new approach in the cultivation of giving. No longer can the Church look to the man of wealth for its main financial support. This means: a larger participation by every member in supporting the Church and its service agencies; the cultivation of a larger vision in every member of the congregation; the education of every member in the responsibility and privilege of stewardship; the training of youth in accepting their share; the realization by every member of the supreme opportunity now before the Church for an enlarging ministry of service and compassion in a suffering world. "To the living belongs the responsibility of the living work."

Keeps Rolling Along

STEADILY, irresistibly Presbyterian congregations are developing strength in the Church of Tomorrow through the sound Christian principles of the Youth Budget Plan. The number of churches using the Plan has increased in six years from 467 to 1,721; the number of claims staked in "Friendship Frontiers" has grown in the past year from 1,619½ to 2,277 and its training values are so clearly demonstrated that other denominations are adapting it to their own use.

Among recent interesting reports are these:

"The benevolence gifts through the Youth Budget this year will exceed the gifts of the entire congregation three years ago. I have learned that it pays to keep people informed about the larger work of our great church". (Illinois)

"Last year only 21 of the 84 youth who were members of our church subscribed to its support. We introduced the Plan and the young people worked out a Youth Budget of \$1,200 which was widely discussed in the Sunday school departments. As a result the youth and children made pledges totalling over \$1,900." (New Jersey)

"The thing that encourages me so greatly is the fact that young people who were in the Youth Budget and are now beyond that age, have taken hold in the church." (Treasurer in a California Church).

"Offerings continue to total just about double over offerings of last year, or before the Youth Budget Plan was put into effect. Nearly 300 packages of envelopes are now given out." (New York)

A church in which the 1942 pledges are \$536.20 as against \$425 in 1941 mimeographs a Youth Budget Board Election Ballot. On it are printed in three columns by age groups the names of the boys and girls who have paid in full their previous year's pledges. Opposite their names are blank spaces in which X can be marked. The five in each column of "Faithful Stewards" receiving the largest total of votes are thereby elected to the Youth Budget Committee for the ensuing year. (Indiana)

"Enclosed you will find a Stake-Your-Claim Pledge as sent by our Youth Fellowship. We have a combination of high school juniors and seniors and a few men from the Westminster Foundation of the University—a lively bunch if there ever was one. We have pledged one hundred dollars to our own Youth Budget, giving over two-thirds of it away. And our active membership is less than twenty". (Colorado)

"100% of our youth up to fourth year high school signed pledges to the Youth Budget. There is a fine spirit." (Pennsylvania)

Donald Davidson died February 1, 1942, at the age of fifteen. He was president of the C.C. Club and a member of the Youth Budget Committee in the Hollis, Long Island, Presbyterian Church. He reached the finals in the city schools public speaking contest though he did not win.



Back in June, 1940, Donald, in collaboration with his church school superintendent, William J. Gedge, prepared a junior sermon entitled "The Story of the Youth Budget Dollar" (page 26 in the new Youth Budget manual). His pastor, John Mitchell Currie, permitted the boys and girls to conduct the morning service on Children's Day and Donald delivered this sermon quite effectively. Possessed of a bright and charming personality, Donald was widely known in his church and his death after a severe illness was greatly mourned.

His brother, Robert, a year younger is now making it his purpose to carry out all the things that Donald would have wished to do. He has taken his place in the young people's society and on the Youth Budget Committee of his church. (New York)

"Mt. Leigh Church is using the Youth Budget very successfully and we use the following method: We use single-pocket envelopes with messages, and take a single pledge on weekly basis (of Juniors, Intermediates and Seniors). It is understood that the financial secretary of Youth Budget takes all youth budget envelopes each Sunday, and divides the receipts into four equal parts, and the next Sunday one-fourth is given to each of the following: one part to church treasurer for current expenses, one part

to benevolence treasurer for our Board benevolences, one part to the Sunday school treasurer, one part to the treasurer of the young people to use for young people's work. (For the church part, our financial secretary has an adult package of duplex envelopes and each Sunday places the current expense part and benevolence part from the preceding Sunday in the envelope and puts it on the collection plate.) Youth Budget envelopes are placed on the collection plate at any one of the Sunday services and retrieved by the financial secretary. Young people are educated to realize they have an interest in the whole program of the church, with no minutiae of detail. This closing year they staked two claims in "Friendship Frontiers," paying through the benevolence treasurer." (Ohio)

"With a Youth Budget of \$1,000 set as a goal the young people secured pledges totalling \$1,012." (California)

"I can hardly wait to tell you about the success of our Youth Budget, especially because we aimed rather high and went over. We got different departments and groups to appoint or elect representatives to the Youth Council. They in turn met several times, drawing up the budget and planning and carrying out the canvass. Because it was new, they sent the material enclosed to all members and friends of the church so that everyone would know the details. On our Every Member Canvass Sunday I had the Council in front of the church with me, and we dedicated the pledges, as well as setting apart and challenging the Council. Now we are delighted at the response—115 pledged \$503.24 for local work, and 81 of those pledged \$277.16 for 'Friendship Frontiers'—the total being \$100 over the budget." (New York)

"We must not let our minds be obsessed by the war, even though it seems tumultuous enough to fill heaven and earth," wrote Leslie Weatherhead, pastor of bombed City Temple in London. Difficult and true. The danger is that we become so engrossed in immediate, pressing problems as to neglect that ever present problem—and opportunity—embodied in the boys and girls growing up in our midst. Their Christian training cannot wait until a more convenient time and, if neglected as in the previous war period, the result will appear in another "lost generation." It well may be that what you are doing through the Youth Budget Plan to develop boys and girls in loyalty to the Church of Christ will have more enduring significance than anything else you are able to do in this present crisis.

Does It Make Any Difference?

The Relation of Giving and the Program of the Church

James F. Riggs

AT a rural church conference the visiting leader who was conducting an hour on sound church finance, was asked, "Is there really any relation between the program of the church and the giving of the people?" His reply was, "Of course, there is a direct relation. The giving of people is necessarily more generous and larger in amount where there is a program of activities than where there is none, or in those congregations where it fails to function."

"What is the reason underlying this?" It can be answered as briefly and as accurately as is possible here by saying, "Where people are happy they contribute. When church relationships bring a sense of satisfaction sharing is as natural as it is liberal. There is real joy in giving. This is due to the fact that people are conscious that they are building life,—investing in better personalities."

"Please tell me how this works in a church." In replying, the leader described a situation which he epitomized as follows: To a small church in the midwest came a new minister. He found what many another new pastor has discovered—that the work was lagging, the people dispirited, the moral tone materialistic if not actually pagan. There was no doubt that conditions were sagging badly.

His first move was to get all the possible facts. These were put down on paper and analyzed in the order of their importance. He spent much time in prayer and thought. Then he drew up plans which might meet the situation. These he discussed with key people in the congregation and later presented to his elders and trustees in a series of conferences. Naturally, this was a slow process, and did not get very far because the people felt that conditions would remain as they had been for so many years.

The minister realized that action was needed. If improvements were to come and a changed spirit take the place of defeatism, the program must be helpful. He planned for a social evening, therefore, arranging for games in which both old and young could participate. The evening was climaxed by a match between the best tennis player in the country and the athletic director of the consolidated school. The game was ping pong (on a kitchen table as no other was available). Interest was keen and when at last the director won, it was a very popular outcome.

Simple refreshments followed. During this period the pastor asked that a committee be appointed to follow up this action with a series of similar enjoyable evenings. This was voted with acclaim.

The committee was the nucleus of a new constructive development in the church.

That first social evening revealed the need of space for recreation. The next step was the consideration of what sort of an enlarged building was needed. This in turn meant a committee on the improvements. Another committee on a program of church activities was set up. Not only were recreational evenings arranged regularly, but these proved to be opportunities for bringing the people closer together, developing a spirit of unity and reaching far larger numbers. Recreations were arranged after the midweek service. Attendance continued to grow. The meetings proved more and more interesting and appealing.

Naturally the minister was enheartened. He preached better and more convincing sermons. Fine reactions were evident in the minds and hearts of the people.

In some cases individuals or groups came from a distance of ten miles or more, at least once a week, to attend some kind of church gathering. To see many men at such meetings proved inspiring. The entire community began to comment on what was happening at the church. People came to realize that the church was influencing public thought and conduct. And the giving—it is surprising how willingly people contribute when they feel that their own needs and those of their church are met.

Upon his arrival in town the new pastor found deficits. Only a handful of the members gave regularly through the pledge system. The first every member canvass after his program was launched, however, was a great advance—not only in the total amount pledged, but in the astonishing spread of the base of giving. Within a year after his coming more than twice the number of contributors were giving regularly.

Such was the experience of one church. Religion cannot be fully expressed in words. It must be reinforced by deeds. A program that remains on paper is worthless. To be a real achievement it has to be in action, giving a sense of direction, making progress toward a goal. The church may become the greatest factor in developing high qualities through human fellowship, deepened friendships, shared activities. Undertakings bravely carried through are the best evidences of devotion toward the cause of the Kingdom. People interested in meeting real needs leave low levels of selfishness and advance as their interest grows. Hearts open; of course purses follow hearts. Giving is not a matter of separating a man from his money. Those

who first give themselves to the cause, naturally contribute toward it. Imprisoned personalities are released and find themselves in their giving. They are saved from littleness by wholehearted commitment. There is joy in such relationships. Life is being enriched by sharing and the local and world wide work of the Church is advanced.

Planning Conference — New Style

Howard V. Yergin

BECAUSE of the tire and gas situation the Ninth Annual Planning Conference of New York Synod, which is the oldest of the Synod Planning Conferences, is being radically modified this year. To Union Theological Seminary in New York City are being invited only the chairmen of United Promotion Committees of the twenty-one presbyteries and the five presbytery executives, although any others will be welcome to share in the conference.

On Monday afternoon and evening, June 1st, representatives of the Boards and of the General Council will present the Board and denominational programs, and ways of making these effective in the 800 churches of the Synod will be discussed. Tuesday morning will be given over to the techniques of Presbytery and Church Planning Conferences. It is assumed that the United Promotion Chairmen will promote planning conferences in their respective presbyteries, and then that the presbyteries will promote such conferences in their churches. By following through in this program it is hoped that the Synod-wide effect of this modified Planning Conference may be even greater than under the usual plan.

A "check-up" conference will be held at Synod in the Fall to gather up the results that far, and give added impetus for carrying through.

RECOMMENDATIONS OF GENERAL COUNCIL—October 1941

"Recognizing the great spiritual possibilities for our Church that are inherent in World Wide Communion Day and the benefits involved in a careful preparation for a follow-up of this day, your Committee on United Promotion would recommend that the General Assembly be asked to approve a visitation of the membership of each church in our fellowship in preparation for the World Wide Communion and for the development of the spiritual life and loyalty of our people; and further, in order to keep our Church up to the highest point of spiritual efficiency, that there be a follow-up of all members not in attendance upon the communion service."

Everyone

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EDITORIAL

UNITED CHURCH CANVASS

IN response to the urgent requests from several communities, a committee representing nine Protestant bodies (Presbyterian, U.S.A., Baptist, Congregational-Christian, Methodist, United Brethren, Episcopal, Church of the Brethren, Evangelical and Reformed, Reformed Church in America) has held several meetings to consider the possibility of concerted action for church support in every community. These discussions have kept in mind:

1. The appeal for a united people in an all-out war effort which should show the need for the Churches to demonstrate and correlate the spiritual forces of America for effective service.
2. The proposal that churches of all faiths may join in this nation-wide summons to their people during the periods from November 15 to December 6, 1942; or from February 21 to March 14, 1943.
3. The general objectives are as follows:
 - a. To bring the importance of our religious institutions forcefully to the attention of every community.
 - b. To call upon individuals to participate more actively in the work of religious institutions.
 - c. To make a united community approach adjusted to local conditions for adequate financial support of the Churches.
4. Promotional materials to be made available for conducting community-wide canvasses, to ministerial associations and church federations, through the Federal Council of Churches and to individual churches through their denominational headquarters.
5. Denominational approval and sanction obtained as far as possible to assist communities in preparing for and completing communitywide programs.

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A new 32-page booklet, "A Great Door and Many Adversaries," has been prepared for pastors and contains sermon source material on the causes of the Presbyterian United World Emergency Fund. The booklet has been mailed to all pastors on the General Assembly mailing list. If you did not get yours, write the General Council, 156 Fifth Avenue, New York.

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"The Christian's Account Book," prepared by the Rev. Morris H. Roach, Th.D., Roseburg, Ore., is available in single copies from the author at 15 cents per single copy, or 10 copies for \$1.

We commend the use of this booklet for training of youth and the discipline of adults in the making and following of a household budget. Practical suggestions are offered on The Purpose, the Principle, and the Plan of the Budget. Hints on "How to Make a Budget" will be found useful in emphasizing the need of primary consideration on giving. The "Seven Rules for Success" are approved by the universal experience of Christian stewards. We heartily commend Dr. Roach's account book for its educational as well as practical value.

UNITED STEWARDSHIP COUNCIL MEETING

THE semi-annual meeting of the United Stewardship Council was held in the Hotel Stevens, Chicago, on April 7. About 25 members attended. President Tenney presided and kept the business moving so well that the docket was completed the first day—altho the schedule called for two full days.

By authority of the Council the following statement was prepared emphasizing the present need of stewardship practice.

In view of the present tragic world situation with all the attendant chaos, fear and suffering, the United Stewardship Council would record its profound conviction that:

1. In the Gospel of the Living Saviour the Church has the only final answer to the present world need. If Jesus Christ be known, loved and followed, humanity through Him cannot only avoid the threatened chaos but can live constructively.

2. This, of all times, is no time to slacken in the missionary enterprise. Each church must be purposefully missionary in its own community that Christ may be preeminent in the community life. The Gospel story must be told and retold throughout our land that America may put Christ first. The Message of the Cross must be taken now to every land in order that those peoples may have

the saving knowledge of Christ and that the nations may have something on which to build plans for living together constructively.

3. Sacrificial giving is necessary. The Kingdom of God cannot be advanced successfully nor can God be worshipped joyfully by the use of leftovers. Sacrifice was continually taught and supremely exemplified by our Master. As servants we learn from the Master and can expect sacrifice as the price of success. Work of worth costs sacrifice of worth.

4. Witnessing and giving must be illustrated and supported by unselfish living. If history teaches anything it shouts aloud the truth that the problems of the world cannot be settled on a selfish basis. To be able to think unselfishly we must practice unselfishness in living.

Christ calls to us by His love and sacrifice. The world calls to us by its desperate need. Every Christian must give some answer. The United Stewardship Council would call upon Christian people to give an answer of love.

THE LORD'S HOUR PLAN

THE Lord's Hour Plan, as inaugurated in the Van Brunt Presbyterian Church, the Rev. Ralph H. Jennings, Minister, in an industrial section of Kansas City, Missouri, is a city version of the Lord's Acre movement. In rural areas, people have dedicated certain acres, the proceeds of which go to the Lord's work. Members of 4-H Clubs have dedicated a portion of their projects. Women in one rural church gave the Sunday eggs, which netted \$100.

Having the needs and desire to do something extra for the Lord's work, more than 75 of the members, after prayerful consideration, agreed to set aside their income during the first hour on Monday morning as a special gift to finance an Advancement Program including building indebtedness, new hymnals, benevolences covering Presbyterian United World Emergency Fund, and in the not too distant future an organ.

The plan is a spiritual experience to those participating. One man said, "The first hour on Monday used to be the worst, but now it is the best. The people in my office notice a difference"; another, "I realize that I am a co-laborer with Christ"; a coal dealer, who does not receive a salary, "I give the profit on my first Monday morning order"; a homekeeper "I save my contribution from the grocery budget"; a mother, "My son pays me for doing his shirts, and I give a portion of that as my extra gift each week".

Stewardship Education Tools for 1942-1943

THE next church year will determine the extent of our loyalty to the Christian cause in a most critical period. While we are responding as citizens to an all out commitment, there is equal urgency for increased devotion to Christ and His Kingdom. This will demand sacrificial giving beyond anything we have hitherto experienced. To accomplish this purpose, stewardship education must be an integral part of the program of every parish. The following tools are supplied by the Board of Christian Education:

1. "Stewardship Suggestions, 1942-43" —Free.

This important leaflet contains some practical plans for using the tools in the parish. Pastors will find this complete list of materials useful in planning the parish program for the year ahead. It will be sent free with other educational material to all pastors. If it is not received soon, write to any Presbyterian book store for a sufficient number of copies to supply the Stewardship committee.

2. "With What Measure," price 2 cents a single copy; \$1 per 100.

A worship service written by Alva V. King, designed for use on Stewardship Sunday, November 29, or any other time when it is desirable to emphasize the spiritual law of giving. Suggestions are offered for a suitable message. It may be used without the address, if desired, in a fifteen minute devotional period.

3. "Society Versus the Church," price 10 cents.

A dramatized trial of the Church that becomes a judgment of its members. The characters consist of both men

and women. It is suitable for presentation in a worship service. The setting is simple and easily arranged. Parts may be quickly learned. This trial is substituted this year for the usual dramatic item. Those wishing dramatic material will find this number satisfactory.

4. "A Christian Idea of Wealth," price 20 cents.

This booklet contains four study lessons and integrated worship services. Since only a small quantity of this excellent study text was put into circulation last year, it is again recommended for the year 1942-43. It is a challenging approach which the author makes and seeks to show that stewardship means the right use of all wealth. Wealth properly defined is not distraction from faith and duty but the divinely ordained means of developing men in right relation to each other and to God. The booklet has been prepared to serve adult groups, young people's discussions, women's organizations, men's classes and midweek services. It would be an illuminating text for a stewardship course in the midweek school.

Stewardship education materials may be ordered from your nearest Presbyterian book store:

New York, 156 Fifth Avenue
Philadelphia, Witherspoon Building
Pittsburgh, Granite Building
Chicago, 8 South Dearborn Street
Los Angeles, 311 South Spring Street.

In addition to the above, write the General Council, 156 Fifth Ave., New York, or your nearest Central Distributing Department for free promotional leaflets on Stewardship.

- 1200 "The Relation of Trustees to Budget Raising"
- 558000 "Our Church at Work for Christ"
- 558000 "Steward or Squatter"
- 6000 "The Every Member Visitation"
- 6000 "Training a Supporting Membership"
- 14715 "Financing the Church"
- 37000 "Toward a Better Canvass"
- 8950 "Said At Assembly"—1941
- 4100 "Supreme Stewardship"
- 4000 "Financing the Rural Church"
- 1000 "Methods of Financing the Rural Church"

Posters

- 4500 "Son, Your Church"
- 4450 "For the Sake of Your Child"
- 4425 "Thy Kingdom Come" (Larson Christ)
- 3950 "The Prayer, the Purpose, the Program"
- 5700 "Towering O'er the Wrecks of Time"

*Out of print.

Every Member Canvass Materials on Hand

A quantity of each item listed above (except those starred) is available for promotion in the churches holding a summer or fall canvass. The sample packet sent to each pastor contained an order card indicating the nearest Central Distributing Department from which supplies could be promptly secured.

In addition to the literature listed above, the following items are available:

- "I Will Build My Church"
- "From Three Angles"
- "Said at Assembly" (1940 and 1941 issues)
- Excerpts from public addresses bearing on stewardship and the program of the church
- "Stewardship the Key for Our Time"
- Pastor's Compendium
- Stewardship Wall Mottoes (set of 4)
- "In Remembrance of Me"
- "The Earth Is the Lord's"
- "Christ Works Through His Church"

All materials listed above are free for distribution in Presbyterian churches. Other literature such as that listed below may be obtained on order from the General Council:

- "Practical Stewardship Suggestions for the Pastor" \$.05
- "The Minister and Missions"25
- "The Supreme Stewardship"15
- "The Minimum Standard of Giving"05
- "Graphic Horizons of Stewardship"05
- "The Meaning and Scope of Stewardship"08

Single copies may be secured at the prices quoted above. The entire kit consisting of all the booklets listed will be sent on receipt of forty cents, which includes postage.

Distribution of Canvass Literature

ACCORDING to reports of the Central Distributing Departments, there has been an increasing use of canvass materials this year. A new item in the 1942 supplies which met a distinct need was the pamphlet, "Toward a Better Canvass." It has been long known that the weak spot in the canvass was the point where the canvasser reached the prospect. This sixteen page pamphlet was designed for the training of canvass visitors, and was used largely by local church directors in preparing their visitors to meet existing situations.

The following quantities have been sent out to the churches:

- 764500 Pledge Cards—White
- * 55500 Pledge Cards—Buff
- 363500 Canvassers Information Cards

- 23000 "A Catechism of Giving"
- 16500 "An Interview about Giving"
- * 34000 "Listen, Friend Upright Citizen"
- 29300 "Love Will Find a Way"
- 8000 "A Blueprint for Presbyterians"
- 24000 "Money"
- 5000 "A Topcoat"
- 31000 "A-Mazing"
- 21500 "The Rivers of God"
- 28000 "The Two Inseparables"
- 15500 "A Presbyterian Preparedness Program"
- 29650 "I Believe in the Tithe"
- 27500 "Christian Tithing a Privilege"
- 20750 "A Business Man's Giving"
- 18000 "The Living Church a Giving Church"
- 28900 "Hints to Canvassers"
- 32000 "I Am Thine"

UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1941

A	B	C	D	E	F
			PER CAPITA GIFTS		
Religious Body	Budget Benevolence	Denominational Benevolence	Total Benevolence	Congregational Expenses	Total Living Donors
1. Baptist, Northern	\$1.67	\$1.73	\$2.13	\$13.42	\$15.56
2. Baptist, Southern .....	.....	1.32	1.32	6.57	7.90
3. Baptist, Seventh Day	2.50	2.89	2.89	10.77	13.67
4. Brethren, Church of	1.34	2.61	2.95	8.76	11.71
5. Brethren, United	1.39	2.52	2.52	11.08	13.60
6. Congregational Christian	1.37	1.46	2.00	17.08	19.08
7. Disciples of Christ .....	.....	.80	1.36	6.62	7.99
8. Episcopal, Protestant	3.30	3.68	3.68	20.43	24.05
9. Evangelical Church .....	.41	.82	1.00	17.67	21.35
10. Evangelical and Reformed	1.45	1.92	2.12	13.01	15.60
11. Lutheran, American	1.72	1.72	1.72	12.57	15.64
12. Lutheran, United .....	.....	2.45	2.45	14.84	17.49
13. Lutheran, Augustana .....	.....	3.37	3.37	14.12	17.49
14. Methodist Church .....	.77	1.56	1.56	8.72	13.08
15. Nazarene, Church of	1.92	4.43	4.43	27.83	32.34
16. Presbyterian, United	5.01	5.72	6.32	17.42	23.74
17. Presbyterian, U.S. (South)	5.42	5.52	5.78	16.27	22.17
18. Presbyterian, U.S.A. (North)	2.63	3.58	3.58	21.49	25.52
19. Reformed in America	3.63	4.31	5.17	20.96	25.52
Average U. S., 1941	1.65	2.02	2.11	11.20	13.38
Average U. S., 1940 .....	.....	1.73	2.05	11.12	13.18
20. Baptist, Ontario and Quebec	1.99	2.96	3.17	13.64	16.60
21. Baptist, Western Canada	3.00	3.00	3.00	12.31	15.39
22. Presbyterian, Canada	2.44	2.91	2.91	14.27	16.90
23. United Church of Canada	2.95	3.09	3.49	12.68	16.17
Average Canada, 1941	2.81	3.05	3.36	12.94	15.30
Average Canada, 1940 .....	.....	3.36	3.77	14.12	17.89
General Average, 1941	\$1.82	\$2.03	\$2.16	\$11.18	\$13.33
General Average, 1940 .....	.....	\$1.79	\$2.12	\$11.23	\$13.55

These statistics are furnished by national officers of religious bodies, members of the United Stewardship Council. *Budget Benevolence* includes contributions to the missionary budgets of the reporting bodies. *Denominational Benevolence* includes gifts to any benevolence in the denomination whether or not it is included in the national denominational budget. The totals for all benevolences except *Other Benevolence* (which is always an odd and fluctuating item) and for *Congregational Expense* are larger than last year.

The membership is also larger. Most of the per capita items are larger.

Compiled for the
United Stewardship Council
HARRY S. MYERS, *Secretary*,
Hillsdale College
Hillsdale, Mich.
October, 1941
Five cents per copy

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A	G	H	I	J	K	L	M	N
Religious Body	Budget Benevolence	Denominational Benevolence	Other Benevolence	Total Benevolence	Congregational Expenses	All Purposes	Membership Excluding Infants	Report for Year Ending
1. Baptist, Northern	\$ 2,623,978	\$ 2,713,486	\$ 638,645	\$ 3,352,131	\$ 20,954,541	\$ 24,306,672	1,561,289	April 30, 1941
2. Baptist, Southern .....	.....	6,787,626	.....	6,787,626	33,571,411	40,359,038	5,104,327	Dec. 31, 1940
3. Baptist, Seventh Day	17,037	19,621	.....	19,621	73,378	92,999	6,798	June 30, 1941
4. Brethren, Church of	238,177	462,718	60,000	522,718	1,550,000	2,072,718	176,908	Feb. 28, 1941
5. Brethren, United	957,700	1,554,764	565,795	2,120,559	4,206,361	5,164,061	379,521	Dec. 31, 1940
6. Congregational Christian	1,457,555	1,498,479	788,598	2,287,077	18,086,011	20,206,570	1,058,807	Dec. 31, 1940
7. Disciples of Christ .....	.....	5,143,383	.....	5,143,383	11,065,286	13,352,364	1,669,222	June 30, 1940
8. Episcopal, Protestant	4,709,180	202,026	45,356	247,382	29,111,480	34,244,863	1,424,115	Dec. 31, 1940
9. Evangelical Church	102,014	1,264,569	129,182	1,393,751	4,350,437	5,254,689	246,103	Sept. 30, 1941
10. Evangelical and Reformed	953,131	687,930	.....	687,930	8,830,349	10,224,100	655,366	Dec. 31, 1940
11. Lutheran, American	687,930	2,968,819	.....	2,968,819	5,000,004	6,210,566	397,768	Dec. 31, 1940
12. Lutheran, United .....	.....	880,676	.....	880,676	14,989,907	17,958,726	1,209,544	Dec. 31, 1940
13. Lutheran, Augustana .....	.....	11,552,411	.....	11,552,411	3,686,903	4,567,579	264,958	Dec. 31, 1940
14. Methodist Church	5,675,400	762,088	695	762,783	63,983,065	75,535,476	7,336,263	Dec. 31, 1940
15. Nazarene, Church of	326,664	1,075,181	115,417	1,190,598	4,718,149	5,480,932	169,442	Dec. 31, 1940
16. Presbyterian, U. S. (South)	942,784	2,972,446	143,339	3,115,785	3,277,294	4,467,892	188,131	March 31, 1941
17. Presbyterian, U. S. A. (North)	2,920,034	7,023,704	.....	7,023,704	8,820,149	11,935,934	538,176	March 31, 1941
18. Presbyterian, U. S. A. (North)	5,169,177	703,156	141,414	844,570	35,117,343	42,144,449	1,960,773	March 31, 1941
19. Reformed in America	593,192	.....	.....	.....	3,318,709	4,163,279	163,115	April 30, 1941
Total United States, 1941	26,946,267	49,230,783	2,628,441	51,858,476	274,711,171	327,742,907	24,510,625	April 30, 1941
Total United States, 1940 .....	.....	40,711,507	7,699,671	48,411,178	261,830,697	310,241,883	23,538,671	April 30, 1940
20. Baptist, Ontario and Quebec	109,845	163,919	10,550	174,469	750,755	913,675	55,000	April 30, 1941
21. Baptist, Western Canada	50,888	50,888	.....	50,888	209,572	260,460	16,934	May 10, 1941
22. Presbyterian, Canada	439,335	520,211	.....	520,211	2,418,901	2,939,112	174,932	Dec. 31, 1940
23. United Church of Canada	2,116,443	2,214,518	286,408	2,500,926	9,083,673	11,584,599	716,064	Dec. 31, 1940
Total Canada, 1941	2,716,511	2,949,536	296,938	3,716,494	12,253,329	14,751,846	963,830	April 30, 1941
Total Canada, 1940 .....	.....	2,939,846	356,168	3,296,014	12,344,099	15,640,113	874,205	April 30, 1940
Grand Total, 1941	\$ 29,662,778	\$ 52,180,289	\$ 2,925,399	\$ 55,526,970	\$287,174,072	\$343,640,753	25,674,455	April 30, 1941
Grand Total, 1940 .....	.....	\$ 43,651,353	\$ 7,955,839	\$ 51,707,192	\$274,174,796	\$325,881,996	24,412,876	April 30, 1940

OFFERTORY PRAYERS

Contributed by Dr. Ralph Cummins, Champaign, Ill.

Feed the church of the Lord which He purchased with His own blood—Acts 20:28

Our gracious Father, we humbly acknowledge Thy great gift to us in Jesus Christ, Thy Son, our Lord—the founder of our beloved Church which He purchased with His own blood. May we worthily give our substance in appreciation of this matchless manifestation of love and may we preserve Thy Church in purity and strength. For Jesus' sake. Amen.

* * *

Every man shall give as he is able, according to the blessing of the Lord, Thy God which He hath given thee.—Deuteronomy 16:17

We thank thee, our God, and rejoice that we are able to give with unselfishness to Thy work in our world. We know that Thou art a living God and that as we seek to do Thy will through our generosity Thou wilt pour out upon us such blessings as are worthy. Grant that we should withhold from Thee nothing that is rightly Thine, but may we always be rich toward Thee. Amen.

* * *

He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Let each man do accordingly as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver.—(II) Corinthians 9:6, 7

May the grace of liberal and cheerful giving be ours, O God, in this day of great spiritual hunger. Thou hast indeed been good to us, and there is so much need in the world. From our abundance we offer unto Thee the fruits of our labor with great joy and thanksgiving and beseech Thee that they may be used wisely for the advancement of Thy kingdom in the name of Jesus. Amen.

* * *

So then each one of us shall give account of himself to God.—Romans 14:12

Our Lord and our God, we stand before Thee known in our inmost parts. Thou hast fully read our motives. We must not disappoint Thee. As good stewards of Thine we now give an account of our stewardship in this offering of our gifts of love for the wellbeing of Thy Church and the promotion of Thy kingdom on earth. For the sake of Jesus Christ, our dear Lord, Thy Son. Amen.

* * *

Contributed by Dr. T. Raymond Allston, Philadelphia, Pa.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God.—

II Corinthians 9:12

Holy and merciful Father, who hath begotten in us the spirit of thanksgiving through the ministration of the services of many brethren, we thank Thee that we, too, may give expression to our gratitude through gifts that may abound unto many thanksgivings unto Thee from those who, by Thy grace, may become the recipients of our love through this ministration. To this end bless these gifts, even as Thou hast blessed us. In Jesus' name. Amen.

* * *

But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.—II Corinthians 8:7

Gracious God, our Father who doth cause us to abound in all good things, forbid that we should fail to excel in the grace of thanksgiving also. Grant us to share with Thee Thy divine compassion for the children of men, and to know Thy joy over the redemption of the least of them. Establish us in the practice of cheerful giving; so may we grow more and more into Thy likeness. We ask Thy blessing upon our giving and our gifts in Jesus' name. Amen.

* * *

Not that I seek for the gift; but I seek for the fruit that increaseth to your account.—Philippians 4:17

Help us, O Father, as we worship Thee with our gifts, to discern Thy blessed purpose in the grace of giving. Even now, Thou wouldst touch our aspiring spirits and enrich them with Thine own Holy Spirit. Help us to follow the impulses of Thy love. Deliver us from all that would inhibit us, and give us to know to the full the blessing Thou art ready to bestow upon us. As freely we receive, so freely let us give. In our blessed Saviour's name. Amen.

* * *

And if I give my body to be burned, but have not love, it profiteth me nothing.—I Corinthians 13:3b

Holy and loving Father, who dost so love us that Thou didst spare not even Thine only begotten Son, but gave Him that we might live, we would not come to Thee with gifts and loveless hearts. Kindle, therefore, upon the altars of our hearts Thine eternal love, that with our gifts we may give Thee our very selves in "love that shall endless be." In Thy dear name we pray. Amen.

* * *

Contributed by Dr. Hurd Allyn Drake, Kokomo, Indiana.

Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee.—Deuteronomy 16:10

Not by measure would we give, O gracious Giver of all; for we can never give as Thou hast given. Nevertheless we would ask Thee to help us to increase our offerings with the increase of our blessings, temporal and spiritual. May our material offerings ever be enhanced by richness of personality, and may our acknowledgments of Thy bounteous love ever flow forth to bless. We ask it in the name of Thy Son, our Savior. Amen.

* * *

We are God's fellow-workers.—(I) Corinthians 3:9

Father in heaven, who art the eternal Worker, we thank Thee that Thou dost invite us to cooperate in Thy labors. May our gratitude for this great privilege move us to cooperate with each other also. In this spirit of cooperation, we come bringing our offering in worship. Wilt Thou receive and bless that we bring, and set it to work in the building of the Kingdom. For Jesus' sake. Amen.

* * *

For Children's Day

Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.—Luke 18:17

Gracious Savior, who didst take little children in Thine arms and bless them, we thank Thee for the gift to the world of children who in each generation renew the hope of the race. Forgive, O Lord, the devastations we adults have wrought. Help us to love and trust Thee, even as little children love and trust their parents; keep us from forgetting that all human beings everywhere may be children of the Heavenly Father. Vividly reminded by this day of Thy gift of children, we bring our offerings of love with hearts strangely warmed by remembrance of Thy mercies. Receive and bless that which we bring to the glory of Thy Name and the blessing of all Thy children everywhere. For Thy Name's sake. Amen.

* * *

For Independence Day

Thou shalt remember all the way which the Lord thy God led thee.—Deuteronomy 8:2

Almighty God, may our observance of the birth of our land of freedom cause us to remember that liberty is Thy gift. Grant that our survey of the wondrous way along which Thou hast led us may awaken within us the sense of gratitude and lead us to appropriate expressions of thanksgiving. With the offering we now bring in worship, receive our thanks for our land and our rededication of ourselves to Thee as we seek to serve our country. For Christ's sake. Amen.

Contributed by Dr. and Mrs. William M. Orr, Albuquerque, N. M.

For I was hungry and ye gave me to eat.—Matthew 25:35

We are conscious of the hungering multitudes of men throughout the world, O Lord, people everywhere whose bodies are undernourished, and whose souls are starving. May we, through our gifts, share with them the blessings, material and spiritual, which Thou hast so bountifully provided for us, and in feeding them may Thou be fed. Amen.

* * *

For where Thy treasure is there will thy heart be also.—Matthew 6:21

In the world, O Father, we realize that all things are temporary, and that the only sure investment is that in the immortal souls of men. So make Thou our gifts large that the treasure may be great and that our hearts may be set on things eternal. In the name of our Saviour, Thine eternal Son, we pray. Amen.

* * *

We have thought on thy loving-kindness, O God, in the midst of thy temple.—Psalm 48:9

Our hearts are filled with gratitude, O God, to Thee, for all Thy loving-kindness

toward us. Grant that we may be worthy of Thy continued blessing. May our lives show forth a spirit of praise to Thee. And as we present our gifts "in the midst of Thy temple," may they be used in the furthering of Thy kingdom's cause, for we ask it in Jesus' name. Amen.

* * *

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.—John 1:12

O God, Thou art our loving, heavenly Father and we thank Thee. Wilt Thou grant to us a renewed sense of Thy power, and of our responsibility to bring men to Thee, so they may believe on the "name that is above every name." Bless to this end the offerings that we bring, for Jesus' sake. Amen.

* * *

And He said, Of a truth, I say unto you, this poor widow cast in more than they all; for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.—Luke 21:3, 4

Our heavenly Father, who hast so richly blessed us, accept the offerings we bring to Thee. Teach us, how to give,

not of our superfluity, but sacrificially, and in a spirit of worship. Through Jesus Christ, our Lord. Amen.

* * *

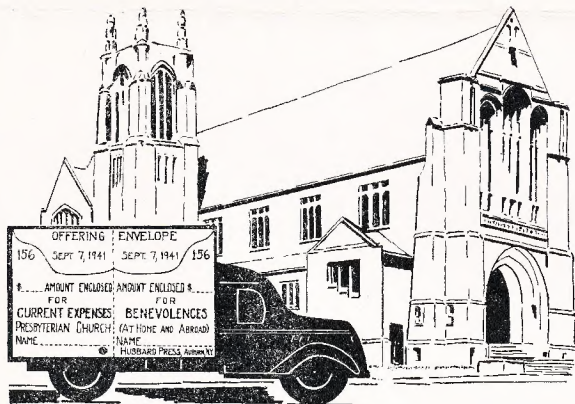
And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25:40

To Thee, O loving Father, we bring our gifts; we rejoice in the assurance that as we respond in Thy name, to the needs of "the least of these," we do it as unto Thee. Grant that we may glorify Thy name in all we do. Amen.

* * *

Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.—James 1:17

O, Thou giver of every good and perfect gift, make us mindful of Thy generosity toward us, as we bring our offerings to Thee. Grant us grace to recognize Thy goodness and power, and a willingness to share with others the bounties Thou has showered upon us. So may Thy will be done. Amen.



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